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1953 TIEN FENG

A complete file of Tien Feng for 1953 has just reached this office, nicely bound in two volumes of six months each. The news it contains is now rather old, but since there is so much of it that we missed at the time, it will be worth while to go through the whole year month by month and note the high points.

January. Considerable space is given in the various January numbers to reports of the 1952 Christmas celebrations and summaries of outstanding Christmas sermons, as for example Bishop Kaung's. Christian students in Chengtu were out caroling until three A.M. on Christmas Eve, and one of the places where they went caroling was the Catholic Cathedral.

The Constitution and Plan of Organization of the Nanking Union Theological Seminary are given in full. The members of the Board of Managers are all appointed by the central Three Self Reform Committee in Shanghai. Since many of them live in Shanghai, they often have their meetings there.

Louis Tsai of Nanchang reports an all religions conference held in Nanchang, covering all Kiangsi, with 134 delegates present, Protestant, Catholic and Buddhist. The conference lasted ten days, Nov. 10-19, 1952. Hu Ming-sheng from Nanch'eng testifies as to the effect of the conference upon him by saying that he came prepared to ask the government to give back to the church the property they had taken away, except only that which they needed most urgently, but after attending the conference he saw that he should not make such a request.

Other news of interest in January includes a page reporting church activities in Yaan, Sikang, and a report of a Bible study class for church workers held in Hankow. This met every Tuesday morning in St. Paul's (Episcopal) Church.

Considerable space is also given to descriptions of the Christian church in Russia and satellite European countries. The purpose of this, though unexpressed, seems to be, first, to show Chinese Christians that the Christian Church can prosper under a Communist regime, and, secondly, since they have been cut off from their church contacts in capitalistic countries, to fill this void by building up a consciousness of churches within their political orbit.

February. In the first February number, Y.T. Wu takes nine pages to discuss the Peace Movement and the Conference at Vienna which he had attended. Six pages more are given to quotations from various European church leaders on the same subject.

The condemnation of Ching Tien-ying, founder and head of the Jesus Family, was the big church news of this month. Ching's nephew has a seven page article accusing his uncle of all kinds of sins, but centering on avarice, tyranny, and sexual irregularities. The sudden crackdown on this group left those church leaders who had praised the Jesus Family in an embarrassing position. Newton Chiang was one of these, and he had to come out with a detailed two-page

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statement retracting all the good things he had ever said about the Jesus Family.

The Episcopal Church reports that Chu T'ien-ling has been made Acting Chairman of the Chekiang Diocese, with Niu Chih-fang as Executive Secretary and Tsui Chih-kan as Business Manager. This would seem to be a temporary arrangement to take the administrative place of their imprisoned Bishop Kimber Den. Of course the latter's name is not mentioned in the news item.

March. Stalin's death is the big news of this month, and is given a big write-up in Tien Feng. Besides editorials and special articles, there are tributes to Stalin by such church leaders as Y. T. Wu, Cora Teng, Bishops Robin Chen and Z. T. Kaung, etc. An open letter to Eisenhower is of interest because of the names attached to it. Among the names are some which have not appeared much in the news recently, including Kiang Wen-han, YMCA Secretary, and Dr. Wu Yi-fang, who signs as a member of the Executive Committee of the National Christian Council.

The Christian Literature Society announces a new book on the subject of the Russian Orthodox Church and World Peace. Liu Liang-mo has written a book entitled Christianity and Patriotism, which is published by the Association Press.

One of the Lenten meditations in March, used as a front page editorial, is worth special mention. The subject is Judgment and Salvation. There are not many church papers in this country that give more profound theological truth to their readers than is to be found here. It is written in a sort of Kierkegaardian and dialectical vein, ending with these words, "May God help us in this passion season to hear again His words of judgment, and accept the salvation which He offers, that so we may be able to preach the gospel of peace to all mankind."

April. At this time a great deal was being said about the Rosenbergs. Church groups all over the country were passing resolutions condemning American action in condemning to death such fine people as the Rosenbergs. One almost gets the impression that Communists do not approve of the death sentence for spying and treason!

The editor announces that Tien Feng has been reduced to half price, from 40,000 a year to 20,000. The Reform Committee is taking this expensive step because they want the paper to be more widely used in the church.

Several Easter sermons are printed, and news of the Easter observances in many parts of the country is given. One of the Easter speakers in Nanking was Andrew Cheng, whose name has not appeared recently in the news. Union choirs gave concerts in many of the larger cities.

As a sequel to the dissolution of the original Jesus Family in Shantung, the Nanking Jesus Family was also dissolved, and this is reported in the April 20 Tien Feng. Among the charges leveled against the Nanking leader of the Family is the charge that he made such statements as, "China should not be fighting in Korea. Why doesn't Russia send some soldiers there?" and "In Russia the news is bottled up tight. When the German army was within eight miles of Moscow, the people in Moscow didn't know it."

Han Wen-tsao, a Nanking YM Secretary who is one of the Reform Committee members, conducted a Study Conference in Foochow which is reported on in April. As a sample of its results, the personal testimony essay written by young Episcopalian pastor Lin Che-ho is given in full. It is entitled "I Hate the Poison which American Imperialism Has Given Me," a rather ironical title in view of the fact that his chief missionary contacts were with British missionaries such as David Paton.

May. The first May number gives a great deal of space to the case of Huang Yu-shen, a CCC pastor formerly in charge of a church in Chapei, Shanghai. The charges against him fall into two categories, sexual irregularities and peasant oppression. At this distance, and with reports from only one side, it is impossible for us to judge of the truth of the charges against him, but the method of treatment of the case is of interest. The report, which is all taken from the May 1 Kung Pao, states that some of the members have known for a long time that he was guilty of these crimes, but under the old capitalistic regime they just didn't take responsibility for the good name of the church. However, they took no steps later, either, until several letters were received by

the Changhai Religious Affairs Bureau, making charges against this pastor. The Bureau investi-ed and found the charges true, but then called in some members of the Reform Committee and told them that the matter was really outside their orbit, and the church had better do something about it. The Reform Committee then appointed a Judicial Committee, the majority of which were CCC members, such as H. H. Tsui, but including some from other churches, such as Chu Kwei-sheng. When this Committee had reached its conclusions, it presented the matter to the local church, which then dismissed Huang as pastor. Following that the Shanghai District Executive Committee of the CCC officially took away his preaching credentials. It is to be noted that though the final actions were taken by the appropriate church bodies, the crucial action, that of determining guilt, was in the hands of an extra-legal body. (Or more probably, the decision had really been made by the Religious Affairs Bureau, and the Reform Committee was as much a puppet as the CCC authorities were. If that is the case, then the real charge against Huang must be political.)

May numbers also give considerable information about the theological seminaries in Peking and Nanking. The Uniting Service at Yenching was held in Asbury Church. The report states that under the old regime the mission boards would not allow the seminaries to unite, requiring them to be faithful to their own denominations, but now there is a new spirit in the Chinese church. Nanking is offering four courses: a two year course for college graduates, a three year course for senior high school graduates, a three year course for junior middle school graduates, and a one year refresher course for pastors. Board in the Seminary is 90,000 yuan per month, or between three and four dollars U. S. currency.

CHINA HANDBOOK, 1953-54

This 627 page reference book, compiled by the China Handbook Editorial Board (about which the Handbook gives no information), is published by the China Publication Co., Taipei; printed by the Dai Nippon Printing Co., Ltd., Tokyo; and sold by the Pierce Book Co., 126 Liberty St., New York (no price given). It is well reprinted and bound, with an adequate index, and attempts to review the situation in all of China, not just in Taiwan, though it is of course written from the Nationalist point of view. The first chapter on General Information is fairly comprehensive and useful as a brief reference work. In the section on Religion, there is only brief mention of the situation on the Mainland, and Christian work on Taiwan is referred to only in relation to the missions, with no mention of the organization and development of the Presbyterian Church of Taiwan. This reviewer would guess that it was written by one of the later arrivals among the missionaries.

The Handbook contains detailed information concerning the organizational structure of the Nationalist Government. One full chapter deals with American economic aid to Taiwan. There is a fairly detailed analysis of the structure of the Communist Government, and a review of events on the mainland since the Communists came into control, including a breakdown of the location of 650,000 Russians now said to be in China. There is a good selection of reference material at the end of the book, including a chronology from 1911 to 1953, a Who's Who of (Nationalist) Chinese leaders, and an appendix containing lists of Chinese diplomats, the text of the Nationalist Constitution, and several other basic government documents. WCM

MISSIONARY NEWS

Dr. Philip F. Price, formerly Southern Presbyterian missionary in Nanking, and president of Nanking Theological Seminary, died on May 10 at the age of 89. He was at one time Moderator of his Church, a position which his son Frank holds now.

Ernest K. Smith, formerly professor at Yenching University and at Tsinghua University, died recently in Brooklyn at the age of 80.

Rev. Harry S. Martin, formerly American Board, Tungchow, died May 15 in the Presbyterian Hospital, New York, at the age of 76. He had been ill for a number of months previously.

CHURCH NEWS

The December 1953 Kung Pao describes a CCC Sundayschool in the Bethel Church, Swatow, with over a thousand members and almost a hundred teachers.

Shanghai Christians united in a three hour Good Friday Service, and an Easter sunrise worship service. Both were held in Trinity Cathedral, which was filled for both services. The news item